

The Brethren Evangelist.

PUBLISHED AT
THE BRETHREN PUBLISHING HOUSE.

"Let Us go on Unto Perfection."

TERMS, \$1.50
PER ANNUM IN ADVANCE.

VOLUME VII.

ASHLAND, OHIO, NOVEMBER 4, 1885.

NUMBER 41.

Thy Duty.

Let all the good thou doest to man
A gift be, not a debt;
And he will more remember thee
The more thou dost forget.
Do it as one who knows it not,
But rather like a vine,
That year by year brings forth its
grapes,
And cares not for the wine!
A horse when he has run his race,
A dog when tracked the game,
A bee when it has honey made—
Do not their deeds proclaim.
Be silent then, and like the vine,
Bring forth what is in thee:
It is thy duty to be good,
And man's to honor thee.

—SEL.

The Great Want.

I have long been silent, but not indifferent. I have been an interested observer of passing events, and have endeavored to understand our situation, our duties, our wants and our responsibilities. Our situation is peculiar in many respects; our duties are numerous and imperative; our wants, many and great; and our responsibilities, fearful, if not superlatively awful.

We are numerically weak, when compared with many of the sects of to-day; we have but scarcely shaken off the shackles of tradition—the yoke of human bondage; we are scattered and confused, and, in many places, entirely unorganized; we are poor in worldly pelf, and we are misrepresented, mistreated if not persecuted, and wronged if not defrauded. We have inherited a college debt, must build churches, and should send out missionaries, support our ministers, and sustain our publishing house. In learning we are mere pigmies, and, in fact we are lilliputian in almost everything essential to a great people.

What do we want? aye, rather, what do we not want? We want our college debt lifted and to have the institution well patronized, if not endowed. We want many new churches, and to have them paid for when they are dedicated to the Lord. We want a competent, properly distributed, and amply supported ministry. We want evangelists to set in order things that are wanting in the churches, and missionaries to preach the gospel in its purity throughout the world. We want millions of tracts to distribute everywhere. We want Sabbath schools, Sabbath-school conventions, and a general church council. We want money here, money there, money everywhere; for, if we cannot build a hen-house without money or its equivalent, we need not marvel that it requires money to build up the temple of God. We want, verily, we do want, more faith, more hope, and MORE CHARITY, "these three; but the greatest of these is charity." This is the great want.

Could we "speak with the tongues of men and of angels," without charity, we would "become as sounding brass, or a tinkling cymbal." If we knew everything and had faith to remove mountains, wanting charity we would be nothing. Should we use all our means to feed the

poor, build colleges and churches, and to send our missionaries to the remotest boundaries of this habitable sphere, lacking charity, it would profit us nothing. Others would, indeed, be benefited, but we would not. We might even give our bodies "to be burned," or lay them upon the altar of sacrifice in the service of the church in any department, and if we should do it without charity and with any selfish or unworthy motive it would not profit us. Oh, for more of this vital principle—this ennobling, sanctifying, saving power! Let us have an educated, consecrated, and eloquent ministry; let us have all the necessary equipments, church machinery, and paraphernalia; let us have money, and liberality, and self-denial; but, good Lord, let us have them with the necessary and proper charity.

Charity is love; not a carnal affection, fondness, or devotion, but love divine—the love of God in the human heart. Love, or charity, meekly endures provocation and abuses, and makes a kind return; it is neither envious or jealous, but rejoices in the success, prosperity, or good fortune of others; it is not egotistic or selfish, but gives preference and praise to others; it is not proud or haughty, but humble, social, and sympathetic; it does not encourage incivilities or impurities, but that which is courteous and becoming; it aims to think and speak well of our fellow-men, and not to find fault, pick flaws, and spread abroad their shame; it encourages patience, endurance, and forbearance, and not pettishness, complaining and retaliation; it inclines to credulity instead of skepticism; and it prompts opposition to all that is wrong or injurious and lends a helping hand to all that is right and good.

Let us have charity—love without dissimulation or simulation. Having this, with faith and hope, we will find ways and means for the accomplishment of everything that is necessary. "Love casts out fear;" yes, and it casts out covetousness and stinginess. It makes us noble and active and useful. If we had the love of God in our hearts that it is our privilege to have, we should accomplish wonders in the name of Jesus. It would make us valiant soldiers of the cross. It would open the purse for every good work, and make us desirous to give according to our ability. Ashland college would be free of debt in less than a week. With my limited acquaintance with the general brotherhood, I could name half a dozen brethren who could pay the debt and never be put to any inconvenience by it. There is plenty of money but too little love. Brother John asks this very significant question? "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" He

means to say that the love of God dwells, either not at all or very imperfectly, in such an one. But is it worse to neglect a needy brother than to neglect the Lord's almost begging cause? Nay, verily, it is not. Whoso hath means, and seeth the Lord's cause have need, and refuses or neglects to give, according to his ability, "how dwelleth the love of God in him?" How much genuine charity has such an one? If he lacks in charity, how much can his faith, and hope, and fine speeches, and long, eloquent prayers benefit him? Lord, give us more charity. Let us have it in renewed hearts, that it may flow, with the life current, into every part of the new man, and manifest itself in every word and act of the new life.

J. V. PUTEUS.

Kansas Jottings.

The cause of the Master is still alive in the West and moving. From recent reports, in *Messenger* one would be led to suppose, that your humble correspondent was vanquished or at least about to make an inglorious surrender. But I will say we have nothing to fear. Am satisfied that the Brethren are growing in favor with all, daily, and the Lord is adding from time to time such as shall be saved.

We opened our Winter Campaign, on Saturday evening, Oct. 3rd, in the Drywood Congregation. Preached four discourses, and had the pleasure of seeing one step out and enlist in the cause of the Master.

From Drywood we started to Bates Co., Mo., to hold a series of meetings. Reached Adrian, Oct. 5th, at 9 o'clock P. M. Near this place thirteen years ago, a little body of brethren was cut off for adhering to the single mode of feetwashing. Under the ministration of Bro. McClintock they were prospering and living in peace, until ecclesiastical power was brought to bear among them. Eld. J. Hershey, of Missouri notoriety, backed by the might of A. M., visited them and demanded that their practice must be changed.

Bro. McClintock, with the firmness of a Paul of Tarsus, replied: "So long as I live I will never consent to have my hands tied and my mouth locked, that I cannot preach and practice the truth."

On the evening of Oct. 10th, we attended the lovefeast of the German Baptists at the same place where these brethren were cut off, and witnessed them wash feet by the Single Mode, and part of the membership was the self same persons voting to expel their brethren thirteen years before.

After services I asked brother Whitmore and Crist, "What that party should do who had so unkindly treated their brethren thirteen years before in order to meet the requirements of the Gospel of Christ?" But could not elicit an answer.

The G. B. Church is sadly out of order at this place, almost

one half the membership did not commune.

It looked very much out of place to see brethren and sisters in strict uniform stay away from the table of the Lord.

The Brethren's feast was on the evening of the 9th, inst. and was an enjoyable one. They are living in love, and command the respect of all around them. Bro. McClintock, who now resides in Jasper Co., Mo., joined us on the 8th, inst. and remained with us until the close on the 19th inst. Bro. McClintock is a man of moral worth and should be much more actively engaged than he is in the cause.

Brethren would do well to invite him to their assistance, ever remembering "that the laborer is worthy of his hire."

The fields are ripe unto harvest here in the west, but the laborers are few. A state convention of ministry and laity we feel would be strictly in order at once. Who will second the motion?

During our stay with the brethren of Bates Co., we had the pleasure of seeing five young persons in the bloom of youth, forsake the ranks of the wicked one and enlist under the banner of Christ, by being buried with him in baptism; also, a mother of fifty or more years of age, made the good confession.

This was one of the most spiritual meetings we have ever attended in the West. Methodists Baptists and Brethren all mingled together at a common altar of prayer; all worked for a common salvation. This is as it should be. For we are all the children of God by faith in Christ Jesus; for as many of you as have been baptized unto Christ have put on Christ. There is neither Jew nor Greek; there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, and it ye be Christ's, then are ye Abraham's seed and have according to the promise."

Brethren traveling through the West will please remember this little body of the faithful, being assured that they will ever be received in brotherly love and affection.

A. J. HIXSON

Parsons, Kans.

What better security can we desire for a livelihood, than the providence and promises of God? How sweetly do the birds sing, yet they have no barns; they know not one hour where they shall have provision for the next; they have nothing but what the providence of God giveth them. May not then a Christian, who hath a more excellent spirit than the birds, be as cheerful, though he knoweth not one day where he shall have provision for the next, though he hath nothing to live upon but the promises and providence of God?

I have been benefited by praying for others; for by making an errand to God for them I have gotten something for myself.—RUTHERFORD.

Religious World.

Japan has 80,000 Christians. France now has 650,000 Protestant inhabitants.

Of the 365 churches in Rome seven are Protestant.

Latest advices from Pekin, China, state that Princess Kung has been converted to Christianity.

Recent advices state that 24,000 Christians were massacred during the recent outbreaks in Anam.

The Emperor William has a chapter from the Bible read to him every day immediately after dinner.

President Cleveland told the members of the Baltimore Synod the other day that he remembered every word of the Presbyterian Shorter Catechism.

The Gospel of Matthew has just been translated and published in the heretofore unwritten Beluchi language of the people living on the south of Afghanistan.

Italy devotes the rentals of the confiscated Church lands to public education. Its present outlay for the schools is \$6,500,000, and the schools number 42,000 with 2,000,000 of children.

The Church of Rome has done much more in China than the Protestant Church. In 1882 statistics showed that the Romish converts number 1,092,000, and the Protestant converts 24,000.

The Woman's Missionary Association of Trinity Church, Lebanon, Pa., recently held a tea party for the benefit of the Chinese work at Portland, Oregon, and realized over fifty dollars clear for the mission.

The Bishop of Gloucester, who is making a tour of Switzerland, while on his way to one of the churches in the mountains, slipped and fell into a chasm. He saved himself by catching hold of bushes, and was rescued unhurt.

The Potter family of Rhode Island have a Matthews or Cranmer's Bible, printed about 1529, that belonged to John Rogers, the martyr. After his death at the stake his eldest son inherited the book, and his descendants brought it to this country in 1635.

A missionary among the Papagoes writes: "The Indians are very anxious to learn, and seem to use every effort in their power to succeed. I like the tribe, and it is my desire to stay with them. I have opened a school, and it is doing well."

It is all very well to have noble theories about God, but where is the good of them except we actually trust in him as a real, present, living, loving being, who counts us of more value than many sparrows, and will not let one fall upon the ground without him.—The Vicar's Daughter.

Faith and obedience are one and the same spirit, passing, as it were, from room to room in the same heart; what in the heart we call faith, in the will we call obedience.—Thomas Wingfold.